

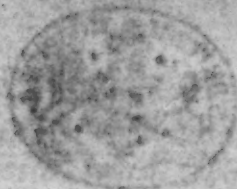
3-

H A M A N's
DESERV'D END;

A
S E R M O N

Preach'd at

EDINBURGH.



Price Six Pence.

2-

THE
DESERVED END;
A
SERMON
PREACHED AT
EDINBURGH



Price six Pence

Alex. Webster. V

HAMAN's *Deserved* END.

A . 57
S E R M O N

Preach'd in the
HIGH CHURCH
IN
EDINBURGH

AT THE
Election of Magistrates

For the Year ensuing.

FROM

ESTHER iv. 13, 14.

*Then Mordecai commanded to answer Esther,
Think not with thyself that thou shalt escape in
the King's House, more than all the Jews.*

*For if thou altogether holdest thy Peace at this Time,
then shall there Enlargement and Deliverance a-
rise to the Jews from another Place, but thou
and thy Father's House shall be destroyed: And
who knoweth whether thou art come to the King-
dom for such a Time as this?*

By *Alex^r WEBSTER*, M. A.

L O N D O N :
Printed for T. ROBINS, in Fleetstreet. 1740.

HAMANT D'AM E.W.D.

SERMON

HIGH CHURCH

EDWARD

lection of Manuscripts



M. A. V. L. B. M. A.

Printed by T. Agnew & Sons, Ltd., Manchester.



ESTHER iv. 13, 14.

*Then Mordecai commanded to answer
Esther, Think not with thyself that
thou shalt escape in the King's House,
more than all the Jews.*

*For if thou altogether holdest thy Peace
at this Time, then shall there En-
largement and Deliverance arise to
the Jews from another Place, but
thou and thy Father's House shall be
destroyed: And who knoweth whether
thou art come to the Kingdom for
such a Time as this?*



THE Power and Authority which
is delegated from a Prince to a
Subject, as it is of the utmost
Concern to the one, so if the o-
ther makes an ill Use of it, the
baneful Venom spreads itself thro'
all the Sinews of the Common Wealth, and cor-
rupts the whole Mass of Politicks; History both
sacred and prophane is replete with Instances of
Subjects, who after having rose to the highest
Pitch

6 Haman's *Deserved End.*

Pitch of Honour which their Sovereigns could exalt them unto, have abus'd the Grace that has been shewn them, deviated from the first Principles which they made use of to ingratiate themselves with the King and the People, and from the most seeming and beneficent Patrons of their Fellow Subjects, they become a Scourge and Terror to the Inhabitants of the Country they dwell in, 'till their Measure of Iniquity is full, and the Lord roots them from the Face of the Earth.

THE Honour and Glory of being the Favourite of a great and powerful Prince can in no wise compensate the Danger thereof: Courts are slippery Places where even the justest Man can scarcely walk upright; Power is intoxicating; and those that swallow large Draughts of it, lose their Understanding, their Feet fail them, and they fall down, and are dash'd to Pieces: Dissimulation must necessarily attend Ambition, and tho' we may have frequently observ'd that Villany and Ambition have lorded it with their full Swing for a considerable Time, yet on the other Hand, if we examine carefully, and take off the false Gloss and Gilding that Riches and Dominion are apt to throw upon prosperous Vice, we shall find, that the Man who mounts to Grandeur on the firm Basis of Truth and Virtue stands more secure than those who make Ambition the Sole of all their Actions, and every Thing else subservient to that alone. How cautious then should Monarchs be whom they select for their Favourites? And how indifferent should Subjects be, whether they partake such an Honour or not, since it makes them liable to the darkest Conspiracies, Envy and Ill Will of their Fellow Subjects.

How

How fickle and wavering is Court Favour! The Vane that one Day points to that Part of the Compass, which blows a Gale of Prosperity to waft the Adventurer to the Island of Repose and Pleasure, the next Day may veer about and shipwreck him on the Rocks and Quicksands of Disgrace and Infamy, and while he vainly imagines that his Vessel is riding triumphantly to its desir'd Port, some Shelve unseen, some unexpected Whirlpool draws him in, and he is lost for ever. His villanous Arts which he hath with too much Success practis'd upon others are with double Fury retorted on himself, the Honours which his Vainglory were preparing for himself he sees bestow'd on his Opponent, and the Snare he had laid to catch his virtuous Enemy, is made a Net for him, himself: Nay, when he has gone so far as to doom his Antagonist to Death, and by his base and sinister Designs, has so far abused the Royal Ear as to sign that Doom, and in the very Insolence of Power has even made ready the Tortures he designs him for, how often do we see that the gracious and ever-wakeful Eye of Providence baffles his destructive Projects, exalts his Enemy who is only so because of his Vices, reduces the proud Favourite to the lowest Ebb, and even makes him fall beneath the Ax he had list'd for the other, and meet the more contemptuous Death his Malice had invented, and hang on the Gallows he had rais'd, his just and most *deserved End.*

WE have Instances of this Kind that daily occur to us, but as none can be more remarkable than that for which we have the Sanction of Sacred Authority, I shall not take up your Time
in

8 Haman's Deserved End.

in repeating any, but go immediately to the Subject, of which my Text is a Part. In discouraging of which I shall confine myself to these three Particulars.

- I. THAT a King, who is a great and powerful King should be cautious in the Choice of his Favourites; that Gratitude should bind him, not to heed the Flattery, or Falsehoods, of Sycophants, but that true Merit, like Standard Gold, should mark the Man on whom he should fix the Royal Stamp of Grandeur.
- II. THAT every Subject, notwithstanding he may be injur'd by the false Representations of artful Favourites, should still persist in his Duty to his King, and shew his just and honest Resentment, by endeavouring to remove so pernicious an Animal from near the Royal Throne, and bring him to *his deserved End*.
- III. THAT in order to effect so necessary a Piece of Justice, no Pains are to be spar'd, Truth is to be laid down in the most pressing and earnest Manner; for if one sees his Country suffer, and tacitly bears with such Oppression, he is himself to be deem'd a Party concern'd: To such an one, it should be said, *Think not with thyself that thou shalt escape in the King's House, more than all the Jews.*

IT will not be amiss, as a proper Introduction to the first Head, to take a Review of the Story of *Ester*, and the first Rise of *Haman*, which Subject I have pitch'd on for this Day. As *Haman* and *Mordecai* afford us a perfect Account of a bad and good Minister, the one drunk with

with Power, swelling with Envy, aiming to destroy the Man who had sav'd the King's Life, the other sitting in humble Weeds pleas'd that he had done his Duty, and despising the Insolence of his Enemy *Haman*, till rous'd by repeated Injuries and Insults, he at last attacks *Haman*, turns his own Cruelties on himself, and has him and his Sons (who doubtless had been Partakers in their Father's Rapine) executed on the very Gallows they had erected for *Mordecai*, the Preserver of the King's Life, and consequently in Fact his second Father.

AND here it will not be amiss to remark, That tho' Lust is of all Things the most destructive Vice in a King, yet in this Case it was made subservient to the Benefit of a distressed People. *Abasuerus* was, at that Time, a most potent Monarch, he reign'd over a great Number of Provinces, and to shew his Magnificence, in the third Year of his Reign, he made a great Feast unto all the Princes and Servants, the Power of *Media* and *Persia*. In this Feast, he shewed to them the Riches of his Kingdom, and his Court made the most splendid Appearance for an Hundred and Fourscore Days together: All his Treasure was display'd, his Gardens were dress'd up in the most elegant Manner to entertain them; a Jubilee was proclaim'd, and a Feast was made unto all the People that were present in *Shushan*, the Palace, both unto great and small, seven Days, in the Court of the Garden of the King's Palace. This Feast was conducted suitable to the *Oriental* Grandeur; the Hangings round about were of the richest that could be, of various Colours, threaded with Cords of Gold. And thus upon these Occasions did they indulge them-

10 Haman's Deserved End.

selves in all Manner of Luxury ; for absolute Princes and Tyrants, who know no Bounds to their Power, take Delight in indulging themselves in all Manner of Licentiousness. As the King led the Way, no Wonder if all his Princes and Nobles follow'd his Example. The Sacred History tells us, that *Vashti*, the Queen, made also a Feast to entertain the Ladies of the Palace ; but this Feast, as all such licentious Orgies are, was attended with fatal Consequences to *Vashti*, and *Haman*, tho' it was a Means of raising *Esther* to the Royal Bed, and Imperial Dignity. For on the fourth Day of the Feast, when the King's Heart was merry with Wine, he order'd the Chamberlains, that attended him, to bring the Queen in her Robes to the Banquet : Prudence and Modesty, any one may reasonably imagine, occasion'd her to send back a Refusal. No Regard was had to the Immodesty which must have attended such an Action. When an absolute Monarch commands, be his Orders ever so unreasonable they must be obey'd, and the unfortunate Queen was upon this doom'd to Exile, by the Advice of his Counsellor *Memucan*, lest it should set an ill Example to others. But this Decree was the Occasion of *Esther's* Preferment, and the Advancement of the *Jews*, for when the King's Wrath was appeas'd, his pamper'd Appetites got the better of him, and there were fair Virgins sought for the King, and committed to the Custody of *Hegai*, in order for the lascivious Monarch to chuse one, whom he should most delight in, to be his Queen, in the Room of *Vashti*. *Mordecai*, who had long beheld the Afflictions of his People with Sorrow, imagin'd and not vainly, as the Event afterwards shew'd, that probably the Beauty of *Esther* might be a lucky

lucky Snare to catch the Affections of the amorous King, and restore the *Jews* to their former Privileges. Accordingly, when the appointed Time came of her being presented to the King, we are inform'd, that the King lov'd *Esther* above all the Women, for she obtain'd Grace and Favour in his Sight more than all the Virgins; so that he set the Royal Crown upon her Head, and made her Queen instead of *Vashti*; during these Transactions, *Mordecai*, who was never idle in his Country's Cause, happening to be near the Gate of the Palace, heard *Bigthan* and *Teresb*, two of the King's Chamberlains, not only express themselves very disrespectfully of their Monarch, but even vow that they would take away his Life; *Mordecai*, like a good Subject thought it a Duty incumbent on him to protect to the utmost of his Power, the Government under which Providence had thrown him, and accordingly acquaints *Esther* with the Conspiracy. By this Means, *Esther* imagin'd she had now an Opportunity of making, not only *Mordecai* amends for all the tender Care he had taken of her in her Infancy, by certifying the King of it in *Mordecai's* Name, but likewise to procure Favour for the *Jews* in general, when it should come to be known, that he was of that Nation, and accordingly when the King came to enquire into the Matter it was found out, and the two Conspirators met with a Punishment due to their Crime, and were hang'd; *Mordecai*, notwithstanding this signal Piece of Service was not then rewarded any further, than by the Honour of having it recorded, that he had sav'd the King's Life.

AFTER these Things, the King promoted *Haman* to great Power and Rule: And as we do

12 Haman's Deserved End.

not read of him among the Princes who were assembled, when *Vashti* was depos'd, we may reasonably imagine, that he rose from some mean and obscure Origin, it being remarkable, that Favourites, exalted from the lower Class of the People, are more impetuous in their Pursuits after Ambition, than those who were born to Grandeur. This leads us to reflect, how much those Princes are to be pitied, who seduc'd by Flattery, or other specious Pretences, set up those over the Heads of Princes and great Men, who are unworthy of such Honour. Thus *Haman* was advanc'd, and set above all the Princes that were with him. And all the King's Servants, that were in the Gate, bow'd and reverenc'd *Haman*, for the King had so commanded them. And here arose the Grudge between *Mordecai* and *Haman*, for notwithstanding his Homage that was paid him, and this Formality with which they reverenc'd him, *Mordecai* beheld the suppliant Slaves bow to him, without any Concern; but *Mordecai* bow'd not, nor did him reverence: He could not bear to see such Bendings and Kneelings to one, who, neither by Birth, or Merit, could deserve it, his honest Soul was shock'd at it, he saw Adorations, which was due only to the great God, the supreme Being of the Universe, paid to a Mite of his Creation. Let others cringe as they please, says he to himself, I will not bow, nor do him Reverence. The Insolence of Power while in Prosperity will always find Creatures to cringe to it, and support it, but soon as it begins to fall off are the first to desert it: Some of these, who were in the King's Gate, said unto *Mordecai*, Why transgresseth thou the King's Commandment? Every honest resolute Man, who was
 hearty

heartly and true to the Interest of the Govern-
ment, would have replied, as doubtless *Mordecai*
did, That tho' he had all the Deference and
Regard in the World to the King's Command-
ment, yet that if the King was deceiv'd by the
false Glosses and Colours of those about him, no
true Subject was oblig'd to assist that Fallacy by
joining in the ridiculous Ceremony, but on the
contrary was oblig'd, by the Duty he ow'd the
King, if he had it in his Power, to disabuse him,
and let him know, how much that Man had im-
posed on him. When the Tools of *Haman* had
for a long Time question'd *Mordecai*, why he
paid no more Respect to *Haman*, and meeting
still with the same Repulse, or that he was even
sometimes so heedless of it that he gave no Ear
to them, he hearken'd not to it, they went to
Haman, and perswaded him to put him to the
Trial, for he had told them that he was a Jew.
This added to the Disrespect that *Mordecai* had
shew'd *Haman*, and incens'd him. When *Ha-*
man saw that *Mordecai* bow'd not, nor did him
Reverence, he was full of Wrath; nothing
could more mortify the Pride of one blown up
like *Haman*, than not paying him the Homage
he thought to be his Due: His Arrogance car-
ried him so far that he fancied the Affront to be
of so high a Nature that *Mordecai's* Life alone
was not sufficient to atone for it, nothing less
than the Extirpation of the whole Sect of the
Jews, would satisfy his Revenge, for he knew
that *Mordecai* was a Jew, and therefore the
whole Nation should feel his Resentment, for the
Neglect of one of them doing what he thought
his Duty.

AND this shews how unfit *Haman* was for this high Office, to which *Abasuerus* had rais'd him, that Magistrate must be very unfit to administer Justice, who, for one Man's Offence, would condemn all his Family, or that Favourite unworthy of Regard, who for one Man's despising his Vanity and Ostentation, would murder Thousands of innocent People. However, this was the Case between *Mordecai* and *Haman*, and *Haman* proceeded so far that he cast Lots for the Lives of the *Jews*; and in order to give his Barbarity a Sanction, and prostitute the Royal Authority to connive at Murder, he goes to the King, and by artful Insinuations perswades him, that there are certain People scatter'd and dispers'd abroad amongst the Nations, in all the Provinces of the Kingdom, that their Laws were different from the establish'd Laws of the Land, neither did they mind the King's Orders, or Decrees, and that it was not the King's Interest to suffer them. Thus did this Favourite of the King calumniate and asperse the poor *Jews*, but perhaps finding that his malicious Insinuations could not prevail with the King to gratify his wicked Designs, and knowing his Master's avaritious Temper, he offers to make a Purchase of their Blood, and if the King would let it be written, that they might be destroy'd, he would pay *Ten Thousand Talents of Silver*, to the Hands of those that were to destroy them, to carry it into the King's Treasuries: The credulous King, like many a poor deluded Monarch since, readily believes all he says, and took his Signet from his Finger, as a Token to destroy the *Jews*; nay, so much had he irritated the King, by the Suggestions and Insinuations he had

had made use of, that the King desir'd nothing more than the Destruction of them; for he said to *Haman*, *The Silver is thine, the People also to do with them as it seemeth good to thee*. With what Horror must we reflect, when we consider what fatal Consequences since those Times have attended Princes making rash Resolves before they have well weigh'd what they are about. And when their Officers will be brib'd with a Sum of Money to betray any whom they may have the least Pique against, to their Ruin? How unhappy must the Nation be that is rul'd by such a Sett of Governors: Where Kings can never see with their own Eyes, but are oblig'd to judge of every Thing as it is represented to them by others, through what false Opticks do they behold the World, and in what wrong Lights must they view Mankind?

H A M A N, by enjoying the King's Favour, was become the Minion of Power, as I have observ'd before, all the King's Servants bow'd to him, as he pass'd in and out at the Gate, *Mordecai* alone refus'd it: After *Haman* had therefore got the King's Signet, no Wonder if the *Scribes*, or *Secretaries*, were obedient to his Command. As *Haman* had consulted and contriv'd the Mischief, they were willing to oblige the Favourite, and to propagate it to the utmost of their Ability. Accordingly, they sat down and wrote as he dictated unto them, according to all that he commanded them saith the Holy Writ. This teaches us, that whatever Kings entrust to their Servants, if it is wrong they themselves are answerable for it, as much as the most menial Slave they employ; *Haman* was entrusted with the Signet, and we have had several Instances of
the

the ill Effects of reposing so entire a Confidence in one Man. In a Multitude of Counsellours there wanteth not Safety, saith the Wise Man; but here we find, that *Abasuerus* repos'd his whole Trust in *Haman*, he seem'd to be a Prince devoted to his Pleasures. At first, indeed, in his Feasts, we find him consorting himself with the Princes of the Empire. They partake of his Entertainments, and doubtless might sometimes blend useful Advice with their more relaxed Pleasures; but soon as *Haman* was advanc'd, we find, that he held no Conversation with the others, the *Favourite* and his Seraglio engross'd all his Hours; so thorough a Possession had he got of his Master's Passions that he but requir'd him blindly upon his Information to grant him his Signet to murder a whole Set of People in cool Blood, and without Thought he granted it him immediately: *Haman* no sooner obtain'd it but his Emissaries were at work immediately; they not only wrote what he commanded them, but they distributed their bloody Mandates thro' all the Nation: *Haman* had his trusty Messengers dispatch'd, who circulated them in a proper Channel, and convey'd them to the King's Lieutenants, and to the Governors that were over every Province, and to the Rulers of the People of every Province, according to the Writing thereof. And to every People, after their Language, in the Name of King *Abasuerus* was it written, and seal'd with the King's Ring. When wicked Men, like *Haman*, are invested with such absolute Authority, how indefatigable are such Sort of Scribes to serve him: No Time was lost, the Letters were sent by the Posts into all the King's Provinces, to destroy, to kill, and to cause to perish all the *Jews*, both young and old,

old, little Children and Women, in one Day, and to take the Spoil of them for a Prey. The Copy of the Writing of the Commandment to be given in every Province was publish'd unto all People that they should be ready against that Day. What can we infer from this, but that the People whose Shepherds assist the Wolves to devour them must surely be in a wretched Condition. Those very Officers, who were originally design'd for their Safeguard and Protection, are by the designing Minister made the Tools of his Malice, and the only Means of destroying those whom they perhaps were bound by Oath to defend from all Insults. The Method of Intelligence between Friend and Friend, which in the Ties of Society ought to be held inviolate, was perverted to this base Use, and all to gratify the Malice and Ambition of one Man. The Posts went out being hasten'd by the King's Commandment, and the Decree was given in *Shushan*, the Palace. And to shew how one Degree of Wickedness leads a Man on to another, no sooner was this fatal Decree pass'd, then without any Concern at the Mischief he had been consulting, the Sacred Text informs us, that the King and *Haman* sat down to drink; *Haman* imagining perhaps, like others of the same Stamp since have done, that if he could intoxicate his Master's Senses, and keep him from seeing with his own Eyes, that none about the Court would be presumptuous enough to inform the King of the real Truth. And further we are to remark, that the Prince must be more wretched than any of his Subjects, who, immur'd in his Palace, hears nothing but from a Circle of Flatterers. For we even find, that tho' the Decree was pass'd in the Palace of *Shushan*, who doubtless re-

C

joic'd

18 Haman's Deserved End.

joic'd at it, yet the City of *Shushan* was perplex'd.

KINGS however they may oppress People are liable to be call'd to Account by their Subjects: And what a melancholy Situation are they in when they trust to their Subjects? By that Expedient they set their Regal Authority aside, deviate from the Command they ought to exercise over those whom by their Station in Life they are appointed to be Superiors. And Ministers when they think themselves the most secure are the most liable to Danger; the People whom they have despis'd may rise against them. This shows that when a Man begins to be aggrandiz'd ought in a peculiar Manner to be cautious of what Steps he takes: The King is blameable for nothing, but his *Favourite* is, whatever is amiss is imputed to him, and however he may palliate the Faults of others, he alone is culpable.

HOWEVER secure he may think himself, how much soever he may depend upon the Favour of his Master, or the Grandeur he may have assum'd thro' his Indulgence, to preserve him, yet know that an injur'd People will speak, and whatever *Haman* might pretend, neither he nor *Ahasuerus* were safe from an enrag'd and insulted People. If their Senses had not been quite lost, had not the Subjects been blinded by the false Grandeur and Appearance of *Haman*, it might have told them that *Mordecai*, tho' disgrac'd was the Man that sav'd the King's Life.

BUT *Mordecai* perceiving the Steps they were taking, and knowing in his own Conscience he could not agree with their Measures, entirely alienated

alienated himself from them : He was sorry for the Proceedings they had taken, and as a Token of Lamentation and Sorrow he rent his Cloaths, to shew (according to the Custom of the *Jews*,) who were then look'd upon as a disaffected People, he put on Sackcloth and Ashes, he scorn'd the Trappings of Power, he despis'd the Robes of Grandeur, the paultry Pageants of Iniquity, but was content with the humble Dress of his Ancestors, and reserv'd the Merit of the Man extracted from Appearance, he went out into the Midst of the *City*, and cried with a loud and bitter Cry, *Esther* iv. 1.

WHEN Oppression prevails in one Part of the Kingdom, as it did in the Palace of *Shushan*, *Mordecai* could not expect any Redress from thence. He went into the *City*, he appeal'd to the People : He here shew'd a generous Spirit, he not only thought himself injur'd, by this Decree, but the whole Nation ; he therefore appeal'd to the People, they were the proper Judges, who felt the Distress, and *Haman* soon after felt their Resentment.

MORDECAI did not let his Vengeance stop here ; after informing the People in what Manner they had been injur'd ; he, like an honest Man, went to his King to inform him how he had been abus'd by a false Subject ; he appear'd there in *Sackcloth*, as sorrowing for the Sins of the Nation ; but as the King was a Monarch wholly given up to his Pleasures, he could not bear to see a Man in *Sackcloth*, for none might enter into the King's Gate with *Sackcloth*.

ESTHER being inform'd that *Mordecai* had thus *arrayed* himself, was very uneasy, and sending one of her Chamberlains to enquire the Cause was inform'd, that the *whole Nation* of the *Jews* was sold for a *Sum* paid down to the *King* by *Haman*. *Esther* hereupon advis'd *Mordecai* to adhere to the Sentiments of the *Persians*, and bow to *Abasuerus* with the rest of his Creatures, but *Mordecai* still kept his Integrity, and even insisted upon *Esther's* being an Instrument of saving his People, she in Return told him, that the *King* had neglected her, for that *she* had not been call'd to come unto the *King* these *Thirty Days*.

MORDECAI was made acquainted with this, and continuing the Resolution he had first put on, replied in the Words of my Text, *Answer unto Esther, Think not with thyself thou art safe in the King's House more than all the Jews.* Not all thy Grandeur shall protect thee, not even royal Authority can guard thee against a justly incens'd and vengeful Nation; no Titles thou can'st boast that may have been conferr'd upon thee, as being elected Queen in the Room of Another, it is not this that can keep off the Anger of a Multitude incensed by a long Series of ill Usage, and now going to expire by the Decree of an *ill-advised* and *injudicious* King. It is not his Love that can save thee from the general Deluge that must overwhelm the whole People of the *Jews*, and don't you think because you are placed in the *King's House* that You will be excused; no, you too must fall who have partaken of the Royal Favour, not even that can screen you; shall a Palace protect you more than a Cottage? When Injustice reigns
'tis

'tis the same in every Place; and when a Decree is issued right or wrong all must suffer indiscriminately; *Mordecai* therefore Attacks *Esther* upon this Point, that however she may pride herself she is equally in Danger with the rest of his Subjects.

H E enforces this with a Reason, *for* (saith he) *if thou altogether holdest thy Peace*, if thou art silent, you who ought to speak, *then shall there Enlargement and Deliverance arise for the Jews from another Place.* *Mordecai* here, after having expostulated the Matter with *Esther*, tells her, that he doth not depend upon her alone for Safety, but, says he, if you will not espouse the Cause of your People, their Enlargement and Deliverance shall arise from another Place, but then think not that thou shalt escape; for it is in thy Power to remedy the Evils the whole Nation groans under, and if thou dost not do it, thou and thy Father's Family shalt perish.

H A M A N thinking that he had now got in full Possession of all his Wishes, was not content with obtaining the Decree for the Extirpation of the *Jews*, carried his Insolence to an higher Pitch, like all Princes Favourites he thought that he was so certain of Destroying his Adversary, *Mordecai*, that in the Height of his Merriment he caused a Gallows to be erected for *Mordecai* in his own Court Yard, thinking to triumph over one who had given him so flagrant an Instance of his Disrespect, but how soon did it retort upon Himself? For the King looking over the Records of his Kingdom found, that *Mordecai*, the Man, who had saved his Life was taken no Notice of, and upon that, (as Majesty will not be always blinded) order'd him to attend, but first consult-

22 Haman's Deserved End.

ed his Privy Counsellor, and asked what should be done to the Man that the King delighted to Honour? *Haman* imagining, that it was Himself conferr'd the greatest Honours in the Kingdom on him; But alas! how soon did he repent it? His Wickedness was now grown to a full Pitch, *Mordecai* was advanc'd, and the Oppression wherewith he oppress'd others now fell upon himself, and upon *Haman's* being justly condemn'd, the King finding him in an indecent Posture, said, *What will he also force the Queen before my Face?* And being inform'd, that the Gallows of *Fifty Cubits* high, which *Haman* had made for *Mordecai* was standing in his House, the King order'd *Haman* himself to be *hang'd* thereon; the just and deserved End of all who would oppress their Country, and deceive their King.

I SHALL draw a short Inference from the Whole and conclude; which is, That the Subject who abuses the Power intrusted in his Hands by the Regal Authority, if he is culpable is doubly so, inasmuch as his Master and the whole Kingdom suffers by his Mismanagement, and that Vengeance is due to him alone, who only can be supposed to occasion the Misfortunes that must Attend us.

OR farther, to sum up my Discourse, I must observe as in the Persons of *Mordecai* and *Haman*, that *Mordecai* whatever Disrespect he might bear to *Haman*, yet could never be suspected of having any Contempt for the Royal Authority, for he had actually been the efficacious Means of saving the King's Life.

The Case of *Esther* too may hold good with all of you, ye are brought into the Kingdom for great Matters, ye who this Day are Elected unto Magistracy, there is a Dnty incumbent on ye, be not influenced then, the Times of Calamity are coming on, and who knows but ye who are this Day chosen may like *Esther* be brought in on purpose for this Time of Calamity ; you therefore would be in pardonable did you not improve it, That it is a Time of Calamity, you will take the Testimony of the *Mordecai* of our Age, that *We have no Money, no Allies, no Friends without, no Strength within.*

To conclude then, I would observe to you, that the *Nation* in general suffers, and takes its *Æra* from the Persecution of the People of God, and further, that when the great Ones of the Kingdom retire from the necessary Service thereof, every Subject may indisputably maintain his just Rights and Privilege, and if not born to an *Estate*, he is born to *Freedom*.

F I N I S.



